

News of Liturgy

Editor Colin Buchanan Issue no. 166 October 1988

Editorial

In the July Synod, a question was asked which we have failed to record. It is of some moment. Canon Roger Greenacre asked:

'In view of the fact that the House agreed in 1985 that bishops should keep records of the frequency with which the 1662 Confirmation Service and 1662 Ordination Service were used in their dioceses, is the House yet able to report on how often each of these Services is used?'

To this the Chairman of the House of Bishops replied:

'The House did indeed agree that its members should keep records of the frequency with which each of these Services was used in the three years 1985, 1986 and 1987.'

'The Standing Committee of the House recently received the statistical results that these records revealed. The 1662 Ordination Service was used once in this three-year period. In the same period the 1662 Confirmation Service was used on about 140 occasions.'

'It is quite clear that the frequency with which these Services have been used related quite closely to the number of occasions on which the bishop was requested to use them'.

I take this opportunity to fill in some background, and to comment. The exercise began with my asking a question in Synod (in my Theological College and General Synod days) as to whether the bishops would do this monitoring and report back. To my delight, the Archbishop responded by agreeing that the bishops should keep such records over the next three years – and the exercise was duly completed by an enquiry going to each diocese early in 1988, and a response from each becoming part of the answer for this (probably planted) question.

Why did I ask the original question? Simple – to find out what the practice of the bishops is *in the services for which they canonically take responsibility for the choice of ancient or modern rites*.

Behind that lay the debates in the Lords in 1981 and 1984 about the draft Prayer Book Protection Bills, and also the defence put up there by the peer bishops, and the instruction laid upon Theological Colleges by the House of Bishops in Summer 1981 to use both books, 1662 and ASB, alongside each other in both worship and instruction. The combined effect of these stances was to suggest a response by the bishops to the secular pressures for museum-piece liturgy as follows:

(i) 1662 is alive and well and flourishing in many lively parishes, so that the Lords need not distress themselves.

(ii) The Colleges, which had been accused of 'brainwashing the young men', are dutifully giving equal exposure to both books in both teaching and worship, so that future clergy will be able to move freely back and forth between the two kinds of parishes.

(iii) The bishops are honestly holding the balance, though, of course, the Worship and Doctrine Measure does give to the parish the ultimate power of deciding which texts to use, and a bishop cannot interfere with that'.

Thus my question was designed to reveal the practice of the bishops when they deal with a service over which they have complete canonical discretion themselves as to which text is used. And the answer is *exactly* what I had expected.

There are 44 dioceses in the Church of England, though ordinations are rare in Europe and in Sodor and Man. In some dioceses there are up to a dozen ordinations per annum (in Winchester, for instance, the presbyters are ordained each in his own parish church). In others there may be but one. But it seems fair to reckon that the average would be two per annum per diocese, or just more, and there was an extra in the period with deaconesses being made deacon in 1987. Thus it would not be surprising if around 130 separate occasions or more occurred – and the use of 1662 was *only once* – a less than 1% rate of striking. The average would go even lower if we added in around seven consecrations of bishops per annum, making 21 in all – for both Archbishops use ASB consecration rites without exception.

For confirmations the figure is harder to establish, and it may be easier to think in terms of numbers of bishops rather than dioceses. There are around 110 serving bishops in the Church of England. If they averaged 25 confirmation occasions per annum, then we would have a figure of 2750. If we added those conducted by retired bishops, and also clinical confirmations by all bishops the figure would surely reach a minimum of 3000 per annum. The 140 uses of 1662 here represent less than 5% – and it is here of course that the bishops report that they are not exercising their canonical powers but are rather acting on requests. The answer also seems to suggest that they rarely over-rode such requests.

So what can we learn? The following points emerge:

- (i) that the bishops themselves almost overwhelmingly use the ASB services from choice, and feel no obligation to provide an arbitrary balance of uses in their public ministry.
- (ii) that the parishes which use 1662 are either few in number, or are rarely producing confirmation candidates, or fail to request the use of 1662.
- (iii) that it is therefore very doubtful if the bishops could ever again keep up an unbiased front when attacked by the Prayer Book Society or the other self-appointed guardians of the liturgical history museums.
- (iv) that thus it would be good if even the House of Lords could be informed that coming to terms with modern liturgy was both spiritually and prudentially better sense than endeavouring to protect what the Church of England (yes, and its leaders) apparently no longer wants.

The Lambeth Statement, not now being published on 1 November (see page 5), contains similar advice. The trend is securely set and we do better to live amongst realities and not engage in fantasy.

This is, in the editor's current intentions, the last editorial which will address the issue. It will henceforth be reserved for footnotes, unless, of course, Parliament one day passes one of its projected Bills . . .

Colin Buchanan

GENERAL SYNOD NOVEMBER 1988

General Synod meets from 7 to 11 November and has very little official liturgical business. The only certain such business is the due promulgation and 'execution' of Canons B43 and B44, arising from the passing by Parliament of the Ecumenical Relations Measure in July. This comes on the first day. The text of B44 was published a year ago in Worship Series no. 101, *Anglicans and Worship in Local Ecumenical Projects*. The text of B43 follows. It is wildly unexciting, but B44 may offer more excitement.

At the same time, some of the Private Members' Motions in General Synod have a more obvious liturgical reference, Nos. 2 and 4 on the waiting list are as follows:

Indiscriminate Baptism

Mr. R. K. Godin (Southwark) to move:

'This Synod calls attention to the concern over apparent indiscriminate Baptism, as expressed in the "Baptism, Eucharist and Ministry" documents, and increasingly shared by many people of differing theological persuasions in the Church of England, and, with a view to the presentation to Synod by the end of 1988 of a discussion document concerning current theological, pastoral, evangelistic and ecumenical issues, calls upon the House of Bishops to give it further study.'

(123 signatures)

(tabled 19 February 1987)

Inclusive Language

Mrs. Shirley-Ann Williams (Exeter) to move:

'This Synod, acknowledging the increasing awareness of the exclusivity of the word "men" in our Liturgy, asks the Standing Committee to initiate a debate on "inclusive language" with a view to providing a set of alternative phrases to be used in the Alternative Service Book.'

(116 signatures)

(tabled 2 May 1986)

We also await the minutes of the House of Bishops meeting on 18 October, at which, judging from the previous minutes (reported in August *NOL*), the House was due to tackle both inclusive language and the Reconciliation of a Penitent.

ECUMENICAL CANONS

The third part of the unexciting Canon B43 follows below – the first two sections came in June and August. We expect the Canons to be promulgated at the November General Synod and come into force immediately.

4. In the case of an invitation to preside at the Holy Communion, the archbishop shall not give his approval under paragraph 2 above and the bishop shall not give his approval under paragraph 3 above unless the archbishop or the bishop, as the case may be, is satisfied that there are special circumstances which justify acceptance of the invitation and that the rite and the elements to be used are not contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.

5. A bishop or priest who has accepted an invitation to take part in the ordination or consecration of a minister of a Church to which this Canon applies may not, by the laying on of hands or otherwise, do any act which is a sign of the conferring of Holy Orders, unless that Church is an episcopal Church with which the Church of England has established intercommunion.

6. Notwithstanding any provision of any Canon, a deaconess, lay worker or reader of the Church of England who receives from a person authorized by a Church to which this Canon applies an invitation to take part in a service may in the course of that service perform any duty assigned to him or her if –

- (a) the duty so assigned is or is similar to a duty which he or she is authorized to perform in the Church of England; and
- (b) he or she has before accepting the invitation obtained the approval of the incumbent of the parish in which the service is to take place and also, in the case of an invitation to take part in a service on a regular basis, the approval of both the bishop of the diocese and the parochial church council of that parish.

7. Where, on an application under paragraph 3 or 6 above for the approval of an incumbent, that approval is withheld, the applicant may appeal to the bishop of the diocese in which the service is to take place and if, after considering the views of the applicant and the incumbent, the bishop determines that approval has been unreasonably withheld, the bishop may authorize the applicant to take part in the service in question; and where the bishop shall inform the incumbent in writing of the reasons for that determination.

8. Where the approval of the parochial church council is required for the giving or accepting of an invitation under the preceding provisions of this Canon, that approval may be given in respect of the performance of such duties as may be specified in the approval by such person or persons, or such class of persons, as may be so specified and may either be given generally for an unlimited period or given subject to such limitations, whether as to duration or occasion, as may be so specified.

9. The incumbent of a parish may, with the approval of the parochial church council and the bishop of the diocese, invite members of another Church to which this Canon applies to take part in joint worship with the Church of England or to use a church in the parish for worship in accordance with the forms of service and practice of that other Church on such occasions as may be specified in the approval given by the bishop.

10. The dean and chapter or the cathedral chapter of any cathedral church may with the approval of the bishop of the diocese invite members of another Church to which this Canon applies to take part in joint worship with the Church of England, or to use the cathedral church for worship in accordance with the forms of service and practice of that other Church, on such occasions as may be specified in the approval given by the bishop.

11. Any approval required by this Canon to be obtained from a bishop or archbishop shall be in writing and shall be given in accordance with such directions as may from time to time be given by the House of Bishops of the General Synod.

12. (1) This Canon applies to every Church to which the Church of England (Ecumenical Relations) Measure 1988 applies.

(2) In this Canon 'incumbent' in relation to a parish, includes –

- (a) in a case where the benefice concerned is vacant (and paragraph (b) below does not apply), the rural dean and
- (b) in case where a suspension period (within the meaning of the Pastoral Measure 1983) applies to the benefice concerned, the priest in charge, and
- (c) in a case where a special cure of souls in respect of the parish has been assigned to a vicar in a team ministry by a scheme under the Pastoral Measure 1983 or by his licence from the bishop, that vicar,

and "place of worship" means a building or part of a building licensed for public worship.

T. S. ELIOT THANKSGIVING. Leicester Cathedral, 7.30 p.m., 1 December. Preacher: The Bishop of Leicester.

This month's Booklet . . .

is Worship Series no. 105, *The Eucharist with Congregational Action*, by Maggie Durran (already well-known as an author about the practical side of worship). Here Maggie Durran takes into the eucharist – and into the eucharistic prayer particularly – her ideas for congregational action, i.e. common ceremonial enacting the sense of the liturgy. Whilst adults who overcome their shyness will find this a joyful experience, there is no doubt that it will also provide a way of identifying children and parents together, removing any sense of boredom from standing still whilst a long eucharistic prayer is read, and preparing the way for the true participation of the children in the eucharistic action proper.

. . . and next month's

is Evangelism Series no. 4, *Church Planting*, by Bob Hopkins. The Church Growth movement stemming from the USA is becoming the Church Planting awareness in England – and this contribution to the evangelism series takes forward both its own subject and the new series which is just getting established.

. . . and that extra Worship title

was also supposed to come out *this* month, but now cannot – it is Worship Series no. 106, *Lambeth and Liturgy 1988*, by Colin Buchanan. It reprints the whole of a lengthy statement on liturgy from the 'Mission and Ministry' section at the Lambeth Conference, along with the Resolutions which touch on liturgy, and adds an introduction and commentary by COB. It has been held up against Grove Books' will, but the official Lambeth Report, originally scheduled to be in the post to all bishops who were at the Conference on 1 November, is itself running almost a month behind schedule. Thus the 'extra' in the Worship Series has been delayed a month, but will be sent in November to all subscribers to the Series as an extra – which will come through on their invoices after six months! What about forming a study group to look at implications for parish worship of the Lambeth principles . . . ?

. . . and renewal of subscriptions

also begins now for *NOL* and *NOH* this month. The rates are at the foot of the page. If you receive either of these with Booklets, then you pay simply the marked price (20p in 1988, 22p in 1989), and in arrears. But if you take either or both on postal subscription without Booklets, then you pay at the annual rate in advance.

. . . and an invitation

to join the Grove Books Limited Association and help keep the publishing enterprise alive should also come this month.

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GILES GODBER'S LITURGICAL DIARY FOR SEPTEMBER

(Giles Godber is Leader of an Ecumenical Team Ministry in Milton Keynes)

September: (1) 6 a.m. Every weekday begins with Morning Prayer in my study – the cat attends faithfully, but contributes little; (3) 1.30 p.m. ASB Wedding – the *double entendre* 'They will each give their consent to each other' gets the usual sniggers (the bride's father refuses to attend, but tears at the rehearsal clear the air, and the bride smiles happily on her uncle's arm); 3 p.m. ASB Wedding – two 'best men' ... ('well, Rector, Prince Charles did ...') (the irrelevant 'Jerusalem' is sung. I make mental note, not for the first time, to ban it in future. The elastic in the chief bridesmaid's tights gives way just before the bride arrives – after a red-faced conference, I guard the vestry door while she abandons them); (4) 8 a.m. BCP communion – 10 present (including two addicts of this diet from far afield); 10 a.m. Family Service, using *Church Family Worship* – 70 present, including many who first came, grudgingly, during baptism preparation. I tread the narrow divide between worship and entertainment; 11 a.m. BCP Morning Prayer – 30 present. No Venite, no sung responses, but the effect is still 'heavy'. The old guard say 'how beautifully the service went': my wife, tiring of it almost as fast as I am, says the answer is to conduct it so badly that everyone loathes it ...; 6 p.m. The Annual Communion Service at St. Giles, Tattenhoe. It is within the city boundary, but has no road and no electricity, and has a parish population of 27, which in 1995 will be 3000, so we keep the building in use by congregational transfusion – in this case 18 persons including *three* clergy – and BCP (getting to be a habit); (7) 9 a.m. Team Prayer – my URC colleague and I begin planning the dedication of her new church building – her *Book of Services* offers a text – unlike ASB and *Methodist Service Book*. I profer Grove Booklet no. 32 ...; (8) 8 p.m. Lecture by our URC Moderator, following a text that uses the 'pattern' of the Lord's Prayer. So we move from Gloria ('hallowed by ...') via scripture to intercession ('your will ...') to breaking bread (Give us today ...) and end with confession ('Forgive us ...'); (9) 3.30 p.m. Blessing of a marriage – the bride is German, and her dad too ill to brave the North Sea, so her mother 'gives her away'. My occasional utterances in German (from a neighbour's coaching) go down well; (11) 10 a.m. Family Service – this week we play 'hunt the molten image' (which is chocolate); 11 a.m. Rite A with baptism – no room for intercessions, so two urgent prayer requests have to be popped in extemporarily; 3 p.m. Service in neighbouring ecumenical parish, with Christ Strong ordained as URC minister, and Freda Beveridge licensed by Anglican bishop – denominational liturgies so blended that each gets its own essentials in, but as much as possible is 'joint'. (This LEP only notices denominations when moderators and bishops come); 6 p.m. I am 'on the Plan' at a local Methodist Church – try to break the ministerial monologue a little; (12) 11.30 a.m. Crematorium – 30-year-old suicide – Psalm 130 and the SEC prayer 'in sorrow, guilt and regret' catch the mood; (14) 3 p.m. Wedding of two 'mature' people – one with limp, so we seat them in splendid chairs; (17) 11.30 a.m. Blessing following civil marriage with 'green book' – no music, hard to create 'sense of occasion' through some success until cat wanders in and miaows at me ...; 2.30 p.m. ASB wedding – as they have two children already (and two from a previous marriage), we do not pray for any more, but use prayer for families from the 'green book'; 4 p.m. another wedding –

and another *Morning has broken* ...; (18) Little to report this Sunday; (20) 3 p.m. Funeral of the mother of an old friend at Lodge Hill crematorium in Birmingham ... why do organists play a meaningless warble at the Committal?; (24) 11 a.m. ASB wedding – couple had blank cheque at local florists so visually it is 'over the top' but the smell is marvellous; (25) A 'team-swap' Sunday so ... 9.30 a.m. Light the six candles, don the fiddle-back vestments, and away we go at St. Mary's, Shenley (Appleford setting); 11 a.m. Family Service at Shenley – buggies and toddlers – and small percussion instruments handed out so that all can join in the music – good in 'God's not dead, he's alive' but less successful in 'In my life, Lord, be glorified'; 6 p.m. BCP Evening Prayer at Loughton – a monthly trip down memory lane for a few; (27) 2 p.m. Funeral in church – mourners want 'thou' and 'thee' style, so Series 1 it is. (Afterwards the crematorium attendant tells me that the public address from a neighbouring garage recently interrupted silent prayer with the words 'Mr. Phillips to the body shop, please.');

(30) We send out invitations to all families encountered through funerals for service on nearest Sunday to 2 November – 23 families in all, including three babies dying, two suicides, and four relatively early deaths from cancer.

Book Review – half (other half next month!)

The Sunday Service Book (Oxford University Press and A. R. Mowbray, 1988) 490pp. hardback, £4.95.

In a sense this handsome volume (pocket-sized – at least for slightly bulky pockets) fulfils part of the original Synod notion for the ASB. When the ASB proposal first came forward the Synod accepted the idea of two editions – one with readings in full, one with references only. This was stillborn for financial and other prudential reasons (I also note that in February 1976 I tabled an amendment to these proposals which asked for a special provision for Sunday needs – which was dismissed by the then Bishop of Durham fairly categorically ... but of course then the argument was about what the *main* worship book should be). In the 490 pages here, 150 are ASB material (Morning and Evening Prayer, Prayers for Various Occasions, Holy Communion, and Infant Baptism), 80 are BCP (the same categories), 20 are a publishers' provision of a 'Selection of Prayers', and 240 are the Parish Psalter, i.e., BCP Canticles plus Coverdale Psalter. The result is a collection of materials of considerable value, one which it is *just* imaginable a dual-use parish might want to put in the pews, granted a price which is highly competitive with new ASBs. I suppose it is more likely to be a gift to the individual, and that may or may not work – according to the local parish's use. It is inevitable that a reviewer should go round a construction of this sort, probing the fence for gaps or weaknesses. The exercise reveals that there is no lectionary at all, no calendar, no collects, and, of course, no modern psalter. Interestingly, we have what I think is the first publication of the parallel column Lord's Prayer, following that odd dodging of the synodical procedures we reported in 1987. The instances are on pages 20, 30-31, 71 and 147. It is done by using a smaller typeface, printing the left-hand (modern) text against the left margin (unlike all other liturgical text which is indented), printing the 'All' which governs it *in* the left margin, among the paragraph numbers (except on page 30 where it is printed *above* the Lord's Prayer), and adding an unsanctioned 'or' between the two parallel texts.

The Archbishop of York (erstwhile Bishop of Durham) contributes a Preface in which he says:

'The inclusion of the main 1662 services in the *Sunday Service Book* is a welcome sign that old and new can co-exist, and that both can be part of any parish church's worship, and has been the intention from the start.

'The next major revision of the ASB will not take effect until the year 2000 ...'

It would be my own guess, just as 1662 has slipped gently over the horizon (see my editorial), so the ASB itself is already beginning to slip – and virtually everything the Liturgical Commission has in store will so alter the ASB's rites in actual use that the element of total predictability which the Archbishop envisages for the coming twelve years will be wholly unstable within the next twelve months. C.O.B.

'DIOCESE TO DIOCESE'

Editors: Martin Dudley and John Corbyn

The second appearance of 'Diocese to Diocese' takes us to the southern dioceses, a number of whom seem to be fairly active. We also introduce an old diocese in a new guise. Barchester has not been inactive since the days of Trollope or M. R. James's account of its cathedral stalls. It too has a liturgical committee whose activities we shall report. In truth it must be said that the chronicles of the Barchester Liturgical Committee will be drawn from those things of which we have heard but which it would not be politic to report under any real diocesan name. They will all have happened and we can learn from them, so here is the first instalment.

CHRONICLES OF BARCHESTER LITURGICAL COMMITTEE

Canon G. D. Darlington perused the minutes of the last meeting of the Committee, the first since he became chairman, and pondered the agenda for the next. There was the liturgical education package that had been begun in 1968 to meet the needs of parishes embarking on Series 2, but which had never been completed. Institutions were back again; each bishop having his own ideas about them. This one wanted them short and non-eucharistic. And the diocesan calendar of saints, to which he mischievously added that holy nun of Ely, Saint Sexburga! Rural liturgy, urban liturgy, and, of course, family services. Canon Darlington hated family services.

Gregory Dix Darlington. He had to be a liturgist. His father, Archdeacon of Barchester, had been reading 'The Shape' on the day his son was born and had destined him to the study of the liturgy. And this year he had become both a canon and the committee's chairman. He had served on liturgical committees since he was a curate twenty years ago. The first one had been very ad hoc. The bishop wanted Series 2 used in the Diocese before he retired. The Diocesan Worship Group had to sell it, and they did. The new bishop, who knew, he said, more about liturgy than the whole Group put together, disbanded it, and they never got a chance to sell Series 3 and the bishop never used it. GDD didn't mind. He was busy introducing Series 3 and the ASB into his first parish, and the bishop still sent him to represent the Diocese at the London meetings. The next bishop set up a Bishop's Liturgical Committee. GDD was its secretary. It was supposed to do whatever the bishop asked it to do. He didn't often ask for anything. The Committee had a go at institutions and inductions and blessing oils, and blew the dust off the education package, and spent its £50 budget.

Now the bishop had received a letter from the Bishop of Winchester and another from the new boys at *NOL*, and the Diocesan Liturgical Committee had been set up, with a 'broad cross-section' of membership, with a mention in the Yearbook, and a budget, but no list of things to do. A Committee without a task. Canon Darlington wondered why the cross-section was all Anglo-Catholic like him and why good Anglo-Catholics wanted to try family services, and poured another glass of excellent Burgundy as he waited for the secretary to arrive.

INSTITUTIONS AND INDUCTIONS

As John Corbyn noted last week, a number of dioceses seem to be looking at them. Having just been instituted, I found Oxford's, which dates from Bishop Woolcombe's pontificate, very dull, though it had the virtue of being short and was all over in 45 minutes! Gloucester have had a go at a new order and have come up with some interesting ideas.

Procession Entry

Introduction, said by a lay or ordained minister who had had some responsibility for the parish during the Vacancy

Hymn

Collect

Presentation of the incumbent designate

Rededication to Christian Service, with questions addressed to the priest and people by the bishop. There are four acts: commitment to Christ (at the font), commitment to worship (at the altar), commitment to Christian growth (at the pulpit), and commitment to mission (at the church door). Here is the fourth one: The Rural Dean reads Luke 4.16-19.

Bishop: It is our joyful task to bring Christ's Gospel to all people. Are you willing, by word and deed, to proclaim that Gospel?

Incumbent: The Gospel of Christ is my joy. I am resolved, to the best of my ability, to proclaim that Gospel by word and by deed, bringing Christ's message of grace in all areas of life.

Congregation: We share in the joy of the Gospel. As we work together we will proclaim that Gospel to the best of our ability, in whichever situation we find ourselves. So help us God. Amen.

Hymn

Readings

Sermon

The Institution. In the declarations, the Committee has sensibly offered the incumbent-designate the answer 'I will' in response to the Bishop's question '... will you affirm your loyalty to this inheritance of faith ...'

The Induction

A Prayer said by priest and people together

The Welcome, by representatives of the local Community, other Christian Churches, and local Anglican Churches, with suggested words

The Peace

Prayers, to be lead by the new incumbent (two suggested forms)

The Blessing and Dismissal.

It feels good, but one has to ask what the envisaged congregation is. If it consists of the family and friends of the new incumbent, parishioners from his last parish, and sundry visiting clergy, together with some members of the regular congregation, the rededication may be off-target. Is the

remedy changing the service *is* making institutions much more an event for the local church and much less a general party? As one might expect from a committee presided over by Alan Dunstan, there are helpful suggestions for hymns, and a not inappropriate use of symbols, but the weak point is the processions. There is no space here to discuss the theology and meaning of genuine processions and musical walks, but the three processional orders given in the notes need some comment.

The order of the procession in resembles the sort you find everywhere else:

Choir	Incumbent-designate
Visiting Clergy	Archdeacon
Representatives of other Churches	Churchwardens
Lay Chairman of the Deanery Synod	Bishop
Rural Dean	Bishop's Chaplain
Patron	

Surely we should grasp the difference between 'visiting clergy', friends of the incumbent or those from his previous deanery, and the clergy of this deanery with the Rural Dean as *primus inter pares* and not a synodical officer? Why does the Lay Chairman play such an important role? (What *is* a Lay Chairman anyway?) Why must the Churchwardens always conduct the Bishop about? What do these things say about the concrete structure of the Church of God in this place? I would lose the Lay Chairman and Churchwardens completely from entry and exit processions, but I would group the deanery clergy with the Rural Dean. I do not see either why the incumbent-designate precedes the Archdeacon in but follows him out. If this is what Bishop Frere called 'interpretative ceremonial', then we must ask whether it interprets something or not, 'for therein lies the true distinction between ceremonial that is edifying and ceremonial that is "dark and dumb".'

A final word about Bishop's Chaplains. I managed to persuade Michael Perham to lose the Chaplain from *The Bishop in Liturgy* (Alcuin/GROW Liturgical Study 6). COB kept the chaplain in, but rightly said that chaplains are escorts to bishops in liturgy. The chaplain should proceed the bishop going in and coming out. He should be wherever the bishop is to be *before* him, ready to hand over a book or receive hat or staff. The chaplain never ever carries the staff in front of the bishop. Either the bishop carries it himself or he leaves it somewhere.

All in all, Gloucester have done a good job and it will be interesting to know how it worked in practice. I expect that copies of the service could be obtained from the Secretary, The Rev. Jim Slater, The Vicarage, Church Lane, Moreton Valence, Gloucester GL2 7NB. Has anyone further and better thoughts on 'processions', lay chairmen and churchwardens?

REORDERING AND DACs

Do liturgical committees play any part in the liturgical reordering of churches? They didn't in St. Albans, where the DAC was very jealous of its prerogatives. I would be glad to hear from Liturgical Committees or DACs as to their arrangements for consultation.

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